

**A TREATISE TO CLARIFY THE CONDITION OF THE MISGUIDED  
MODERNIST CURRENT: THEIR 'AQIDAH, MANHAJ AND FIQH**

Being a rendition of:

*RISALAH FI BAYAN HAL TA'IFAH AL-'ASRANIYYIN ADH-DHALAH  
'AQIDAH WA MANHAJA WA FIQHA*

**By the imprisoned Shaykh, 'Ali al-Khudhayr**

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## **In the name of Allah, the Gracious, the Merciful**

All praise is due to Allah, Lord of the ‘alamin. And may His salah and salam be upon the most honourable of the anbiya’ and mursalin, our leader Muhammad, and upon his family and companions.

As for what follows:

In the recent time, a new current (of thought) has appeared which is called the Modernists, which, in the chapter of tawhid, are from the ghulah al-murji’ah, and that is because tawhid, according to them, is a mere kalimah. So whoever says that there is no deity except Allah with his tongue, then that is sufficient for him. So they are the karramiyyah of this time, and there is no dignity (karamah) with them.

**And their aqa’id and manhaj and the usul of their aqa’id and fiqh are as follows:**

1. In the chapter of tawhid and iman they are from the ghulah al-murji’ah – the karramiyyah – and to add to that, even that they water down, and are defeatist in it.
2. Seeking to annul the chapter of kufr bit-taghut and the chapter of murtadd from the books of fiqh and annul the chapter of (valid) takfir and to call that radicalism and extremism, and kharijiyyah, haruriyyah, and takfiri thought.
3. To annul the chapter of jihad and call that radicalism and extremism, and to replace it with a dodgy “political jihad” upon the way of the secularists.
4. In the chapter on drawing (evidences) from the sources, they are mu’tazilah, preferring their intellects over the (transmitted) text, and they have surpassed the early mu’tazilah by dabbling in what they call “experimental approach” and that means that the foundation of everything is doubted until the creedal points of the Muslims are established, and they have surpassed the early mu’tazilah in subjecting the text to their desires and modern methods of scrutiny.
5. And in the chapter of fiqh, they follow (exceptional) concessions, and the easiest and most appropriate and lightest of the sayings is followed, so they build on top of that a new fiqh which tends to agree with secular

principles and the new world order, and what agrees with their desires, and they name this “the fiqh of facilitating (ease)” especially in the matters of women, governance, politics, and what they call art, singing, acting and what relates to freedom, photography, fashion and clothing, and the two steps they use in introducing the above, is to show the khilaf among the scholars, and everything that has been said (on the issue), every lapse, slip and error, and then whatever conforms with the times then it is the strongest (rajih) according to them, so these are the causes of tarjih according to them. And this principle is innovated by them, in order to slide (their bid’ah) in and deceive (the Muslims), so to prevent (others) from saying that this corresponds to the time and their desires, they make sure, in order to prevent outrage and disparagement, say that it was said by so-and-so scholar (to set a precedent for themselves).

6. Their position on ijma’ is to doubt and reject it, because it stands an obstacle in some issues which are important to them.
7. And their position on ijtiḥad is that it is wide and open to everyone, and took this as an excuse to say that so-and-so stance suits them in the name of ijtiḥad.
8. Their attitude towards the sahabah and the salaf in general is contempt and disdain.
9. Their position on the history of Islam is to deal with it maliciously, to distort it and deceive (others), and to highlight what happened among the sahabah of personal issues, to exploit this and distort it in the name of correction, clarification and dialogue.
10. Their position on any Islamic state that raises the slogans of true Islam and applies the shari’ah correctly, then their position is that of enmity, like that of the secularists and the West, from distortion, slander, accusation of radicalism and extremism, and haste.
11. From their usul is to attempt to compensate the people for their opposition and inform the public about that (their so-called “precedents” for khilaf) so that the people do not shun and reject them, but rather they hide in the dark, pointing out khilaf in various issues, so why are you harsh with us and oppose us?

12. Their position on the various scholars and students of knowledge differs according to their interests. So scholars and students of knowledge are divided into three categories:
- a) The first category they bring down and distort their reputation through three stages. The first stage is to attempt to accuse them of declaring takfir upon the rulers. If this does not succeed, they move on to the second stage, which is to accuse them of declaring takfir upon the scholars. This may require them to appoint well-known scholars to complete the projection. The third stage is to accuse them of declaring takfir upon entire societies and the general public, and this is the last arrow they use, and of course they try to catch words from the ambiguous and general speech of those scholars that they wish to bring down or show their faces (out of place, to deceive others) to prove the truth of their accusations.
  - b) The second category is those scholars who have ijihadat and interpretations, but they do not take into account the shar'i politics, so the modernists are trying to attract and adopt them (into their ranks), because the choices of these scholars serve their madhhab.
  - c) The third category are those considered neutral to them, neither for nor against, and if they are well-known, then they care about their neutrality and are happy with it, because they want to reduce the fronts, and if they are not well-known, then they are abandoned.
13. Their position on the sahwah is to try to dilute and disperse it, and prepare it to accept (their perceived requirements of) the reality and concessions.
14. Their position towards the murtaddin and the people of bid'ah is (to be) rattled, so they tend to sympathize with them, defend them and their symbols, and sympathize with deviant minorities.
15. To raise the slogans of freedom and dialogue, but not in accordance with the shar'i guidelines.
16. And they impose (themselves) on the religious symbols and the five pillars, however as for tawhid, then their position has already been mentioned above.
- a) As for salah, they tend to facilitate according to what is possible and available from the sayings (in regards to easing and facilitation), so

salah in jama'ah is (a mere) sunnah, and imamah of a woman over men is permissible, and combining is permissible without limit, and the one who abandons salah, even for the entirety of his life, does not disbelieve.

- b) Zakah is the rite (denoting) one's tawhid in which they tend to be strict regarding any disagreement among themselves as well, because what suits their important and influential ones today with the economic collapse is the increase in collecting money, and the expansion of zakah funds by them, although some of them are more sympathetic to the people and tend to reduce that.
  - c) Hajj for them is a strange rite which they base on the intent of concessions. Standing in 'arafah and muzdalifah suffices for a few minutes before departure, and it is permissible to present sacrifice before 'arafah, and it is also permissible to slaughter without livestock. And stoning at jamrah is permissible over a period of twenty-four hours, and it is not an obligation (to them) because it is from rites specific of Ibrahim – may the salam of Allah be upon him. It is permissible to perform tawaf al-ifadhah before 'arafah by qiyas presenting the individual and the joined (hajj and 'umrah), and stoning on the morning of the twelfth, then delegating it to the rest of the Hajj. And this rite can be developed to facilitate more if another abnormal saying is discovered in the future.
  - d) And in Siyam they're also opting for concessions.
17. As for financial transactions, then they opt to update and develop the book of buyu' and other mu'amalat to conform with contemporary financial systems and to be in line with the interests of modern banks, and the new world order.
18. As for the so-called personal statutes such as marriage, divorce, inheritance and what is similar to that, they lean towards more facilitation and relaxation, except in divorce, as they tend to restrict the husband in using his right and try to take it away from him, or some of it and give it in the hands of the wife or the judge in agreement with their western masters. As for inheritance, they have not yet changed that. They have not yet adopted what the secularists say about equality

between males and females in inheritance, but they are close to it, nonetheless.

In conclusion: They take their din a game to play around with.

These are their usul and they may invent new ones because they are still in the process of formation and their chronological age does not exceed beyond (a few) years. Some newspapers and open forums or forums that claim sincerity and raise the slogan of Islam, and satellite channels have contributed to spreading their madhhab, and they have global, regional and local leaders in every place where there is a strong sahwah and their presence has increased in recent years among the defeatist and those from among the Islamists who play around.

### **Their path in calling the newcomers towards their madhhab:**

1. They begin with the newcomer by getting him used to khilaf and to question every single saying in fiqh, and that in every mas'alah is khilaf.
2. To get him used to defeatism and to debate regarding creedal points, as a first step to get him used to the so-called experimental approach.
3. To push their insignificant ones – and all of them are insignificant – and the intermediate ones to write in newspapers or forums that welcome them boldly regarding dangerous issues and implicate them so that it will be difficult for them to later backtrack, so he becomes a party and a link in the current, which is his only option by this point.
4. To pay attention to areas and places which are more open to them, because that is the environment in which they hunt their game, and in which their ugly plants grow. May Allah humiliate and disgrace them.
5. To pay attention to the half-students of knowledge and du'at or those who had a bright Islamic history and then deviated from it – either for the sake of desires or under the pretext of ijtiḥad – so they care about these because they are the ones that can be persuaded and start with them, in order to make them a vanguard for them and a cloak that people can be deceived by.

What we have mentioned and said is a warning to the people from them and a bara'ah of responsibility over them and striving against them as much as possible, and we ask Allah for help and tawfiq.

And all praise is due to Allah, the Lord of ‘alamin.

And may the salah of Allah be upon our leader Muhammad and upon his family and companions.

Authored by the honourable Shaykh, ‘Ali b. Khudhayr al-Khudhayr

May Allah forgive him and his parents, his family, his mashaykh, his students, and all muslimin.

Al-Qassim / Buraydhah

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*Translator's note: May Allah make this an evidence for me and not against me, and likewise for whoever contributed, and may Allah make this beneficial to whoever reads it, and acts upon what they have learned from it. Amin.*

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